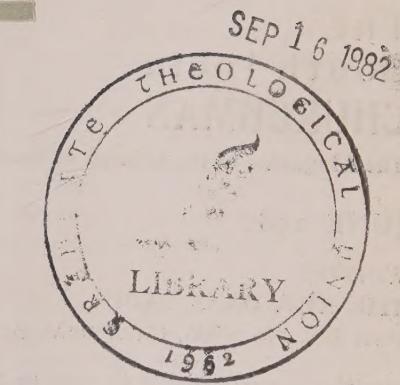




# The South India CHURCHMAN

The Magazine of the Church of South India

• JUNE 1982



*Not hypocrisy  
but real Communal amity  
is a must for our Society*

## CONTENTS

	Page
Communal Harmony	1
Christian Fellowship	2
The Potter and the Clay	4
Church of South India Bishops' Concern	5
Preachers' Page	6
C.S.I Secretarial Cum Medical Receptionist Training Centre, Viruthampet, Vellore	7
News from the Dioceses	9
News	10
Notices	12

*Opinions expressed by contributors do not commit the C.S.I.*

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The Magazine of the Church of South India

**JUNE 1982**

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**THE REV. DASS BABU**

POST BOX NO. 4906, CATHEDRAL ROAD, MADRAS-600 086.

*Articles, reports should be sent to the  
Editor by the 5th of every month*

\*

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POST BOX NO. 4906, CATHEDRAL ROAD, MADRAS-600 086.

**Phone 811266**

**All remittances and communications and subscriptions,  
advertisements, change of address should be sent to  
the Hon. Business Manager**

**HON. AGENT IN U.K.**

**MRS. ELTON**

THE RECTORY, GT. ELLINGHAM, NORFOLK  
NK 17 ILD. U.K.

**Rates of subscription per annum :**      **In India**      **Rs. 10**  
**In U.K.**      **£1.00**  
**In U.S.A.**      **\$2.50**

**Foreign subscription paid in India**      **Rs. 12**  
**Single copy :**      **Re. 1**

(Bank commission of Rs. 2 to be added on all mofussil  
cheques)

*Subscribers are requested to renew their subscriptions.*

## 25 Years Ago!

Two happenings in the world have however great significance for the missionary task of the Church and demand a radical revision of the missionary approach and of missionary methods. The people of the world have been drawn together more closely than ever before. No part of the world is any longer ever geographically remote from the rest of the world. Much less can live henceforth in economic, intellectual and political isolation. The nations of the world must now act together if they are to survive at all. Any further continuance of the distinction and difference between the East West and between white, black and yellow and the perpetuation of rivalries between Democracy and Communism will lead only to the destruction of the world and of the human race. Secondly, within the Christian movements itself, the 'Younger churches'—to use the phrase coined at Tambaram in 1938—have come to maturity at least in self-consciousness if not in spirituality, self-support and self-government.

We are still singing the hymns as translated from the German by Ziegenbalg and to the tunes which Fabricius taught us. We are still thinking in western-theological terms,—only we splash our writings liberally with Sanskrit words. We have become and are content to remain aliens in our own native land. No wonder that Christianity is losing its appeal to the modern Indian mind. It has become a matter of vital importance that Christ should be presented to the India of today : an India not to the India to which we were accustomed and which we fondly imagine still exists.

It is now or never—in India. The 'then' is dead as the dodo.

—Churchman 1957

# Communal Harmony

One of the baffling and frustrated problems that both religious leaders and state authorities are confronted with is the growth in the communal riots. Such riots are also reported in the places like Kanyakumari where peace and tranquility are maintained. The harmony that was hitherto maintained is fast deteriorating and situation is becoming shocking impunity. Competition among diverse religious movements became an increasing feature of India today. The contemporary society is very peculiar where even most intimate relationships have become part of competition and rivalry.

Every nation has its birth pangs. In the case of India it was all the more acute as independence involved a partition in the country. The period preceding the partition and soon after was marked by communal violence between Hindus and Muslims of a magnitude not witnessed before. (*Freedom at Midnight*—a book which gives baffling accounts of such riots must be read). Probably these were the beginning of all communal violence. The first incident occurred at Calcutta on August 19, 1946, when the Muslim League launched, 'Direct Action Day,' and by the end of October more than 100 persons were killed. Simultaneously serious riots broke out in Bombay and Allahabad, claiming over 500 lives. The riots spread to Bihar, Lahore, Amritsar and villages in Punjab. According to the official figures the total casualties in 6 months from November 1946 were 4014 killed and 3616 injured. The partitioning of the province of Punjab between India and Pakistan led to several weeks of anarchy. The mass influx of refugees led to renewed communal riots in Delhi and Calcutta in 1947. The invasion of Kashmir in October 1947 by tribesmen operating from Pakistan further vitiated communal peace. Following Mahatma Gandhi's assassination the Govt. of India came down heavily on communal organisations and declared the Rashtriya Swayamsevak Sangh (RSS), Muslim League National Guards, and Khaksars as unlawful associations and took into custody a number of members of these organisations.

Sporadic incidents of communal violence occurred as a result of local provocations like religious festivities, property disputes and minor political issues. The year 1964 saw the most serious communal conflagration since 1947. In January, as a reaction to the reported violation against the Hindus in East Pakistan, Communal violence occurred in West Bengal. In subsequent years communal peace became disturbed with increasing frequency.

One important thing for us to note is that almost all the communal riots which occurred were either inter-religious—between Hindus and Muslims; between Sikhs and Muslims or intra-religious—between Shias and Sunnis. Christians were never indulged in any such activities. Even at times where there were provocative incidents like burning churches in Barampur, Ambala etc. by certain anti-social elements, backed by a narrow-minded religious sects, Christians never retaliated. Atrocities upon the Christians in Arunachal Pradesh, killing of a priest in Bihar, etc.



speak volumes about Christians' forbearance where not a single incident was recorded in retaliation to such humiliations. In fact, rightly so, retaliation is not known to Christianity; on the other hand it was taught to bear with such onslaughts of religious maladies. History will vouch for this claim. But now there seems to be a method in the communal madness that has been erupting for sometime now, with disturbing frequency, in one part of the country or the other. These premeditated acts of violence certainly cause anxiety in church leaders and worry all the peace loving people of the areas. To be honest, it is only a negligible number of militant narrow-religious minded people who are hostile to Christianity and provoking communal feelings which invariably taking a violent turn; otherwise the majority of the Hindu Community is always accommodative, friendly, tolerant and accepting all good teachings from Christianity. In order to maintain communal amity and peace Govt. should take stringent action against such short sighted Communal organisations.

I think it is essential on our part to develop more public relations and friendly ties with the people of other faiths. We need to create more common platforms wherein we, together with our friends, can share some of the problems of the society and express our concern for national issues. It is our identity with the people irrespective of caste, creed and religion, that counts more now in such matters relating to the communal amity.

We can think of peace centres or dialogue centres—meeting places, where people of particular town or village can come together and participate in discussions, recreational, cultural and other common activities. This centre should act as a social agency that represents the efforts of people to promote community solidarity and to improve certain aspects of life of a local community. It enables people to become active and articulate neighbours having concern for common well-being. The centre should instil a new spirit in the residents of the locality for revitalisation of community living through mutual co-operation.

However, we, as true Christians and true patriots of our motherland shall not involve ourselves in any untoward activities which disturb the peace and normal life of the society. Jesus Christ is our example who never uttered a word against anyone even when He was nailed to the cross for no fault of His. On the other hand, He prayed that those who were persecuting Him should be forgiven. That should be our prayer today.

—DASS BABU

# Christian Fellowship

MOST REV. I. JESUDASON

*C S I Moderator*

Science has made enormous strides and brought its material benefits closer to the peoples of the earth. Unfortunately, this progress has not brought about the spirit of brotherhood among them. Today there are the power blocks, tariff barriers and colour distinctions. There are race, class, cultural and ideological divisions among the nations of the world.

The struggle for power and position the exploitation of the poor the fanatical religious attitudes and jealous rivalries have distorted the reality of the true community of the people. The story of Cain and Abel (Gen. 4 : 1-15) is being re-enacted almost every day. With all its boastful achievements people have not been brought together. They are split, and like the people of Babel (Gen. 11 : 1-9) they are incapable of understanding one another. Man rebels against the divine urge to be responsible for his brother. 'Am I my brother's keeper?' he questions. He justifies his prejudices, jealousies and hatred by his political ideologies, sectarian philosophies and super-natural sanctions.

In Christ God has declared that anything that divides man from man is against His will and wherever there is division it is sinful. God is not only against barriers but He also takes the initiative to break down such walls of hostility. Jesus Christ is our peace from God. This peace is won by His self sacrifice for our sins. It is on the cross that He reconciles and draws all people unto Himself. The love of Christ heals our bitterness and in common love for Him that people come to love each other forgiving and forgetting the past. Christ brings not only inner change through his love but also inner unity by pouring His spirit into human hearts resulting in the bond of peace which imprints the law of brotherhood in mankind.

By the proclamation of this Gospel of peace, God has brought into existence a new community, the Church, with the purpose that this community would transform the face of the divided world. The Church is called to be the world community as a rebuke to nations for the unreality of their divisions and conflicts. It is the promise given to the yearning humanity and a foretaste of the community that is being knit together by the Holy Spirit for the final unity of all things in Christ.

We understand 'Christian fellowship' in this background. The Church is called to be God's answer to the problems of divided humanity and also His plan of healing the wounds of hatred and to establish World Community. The Church is the body through which the Spirit of Christ acts and operates. So if the Church is ever to be like that, the people within it must show in their common life, the meaning of this new community. The world must recognise in the Church that new community for which it is subconsciously yearning to possess.

The early Church, living under Roman times, brought a new togetherness and a new community among the then fragmented society. The prevalent distinctions of Jew and Gentile, Greek and Barbarian, slave and master and man and woman began to disappear from the life of

Christian Community. The new found fellowship in the Church was taken to be the clear evidence of the ushering in of the new age. The New Testament writers and evangelists called the people to enter this new community through baptism in the name of Christ and those who thus entered found that they lost their old communal identity but gained a new identity based on the fatherhood of God and the brotherhood of man. The general public were amazed at the way the believers loved each other.

Look at the Indian Church ! It's quarrels, litigations, rivalries and power struggle ! Lack of Christian fellowship among its members and group loyalties endanger the mission of the Church. The true nature of the Church is marred. So we need to study in depth the meaning of Christian fellowship. It is hoped that the study will change our attitude and style of functioning in such a way that true Christian brotherhood will emerge in the life of the Church.

The Greek word used in the New Testament for Christian Fellowship is *Koinonia*. This word is derived from the root *KOINOS*, which means common or shared. In the New Testament the *Koinon*-words and synonyms refer to specifically 'Christian Fellowship' which is the basic quality of the Christian Church. These words occur most frequently in Pauline Epistles, but also elsewhere in the New Testament. It is interesting to note that frequently outside the New Testament this word is used to denote the marriage relationship or partnership in enterprises. In the New Testament the *Koinon*-words mean 'Sharing together by Christians in Christ and His benefits.' Christian fellowship thus is unique both in its nature and content. It functions in two dimensions involving two-fold relationships, viz., Vertical-Fellowship with God and Horizontal-Fellowship with man.

## DOUBLE DIMENSION OF CHRISTIAN FELLOWSHIP

### (a) Vertical dimension-Fellowship with God

In the Old Testament the Hebrew word *CHABAR*, which means fellowship, is sometimes translated into the Greek version of the Old Testament (LXX) using *Koinon*-words. The significant thing is that neither *Chabar* nor its translation *Koinos* is used in the Old Testament of the relation of men to God. Though the men of the Old Testament certainly experienced fellowship with God, yet they avoided using this natural word to denote it. The reason for this was their consciousness of the distance between God and man and of the holiness of God. The New Testament poses the contrast most vividly. It brings good news of God's sharing with us in Christ (Heb. 2 : 14-17 ; 4 : 14, and John 1 : 1-4, 14). The supreme miracle of the incarnation had taken place and the sheer grace of which so occupied the minds of the New Testament writers that they were in no danger of conceiving of their fellowship with God in terms of *Koinonia* (*Chabar*) which the Old Testament writers were concerned to avoid.

The central theme of the Old Testament is God's covenant with Israel and their religion has its origin in the covenant under Moses (Ex. 3 : 1-4 ; 19 : 4-5) and it is to this covenant the prophets look back for renewal (Amos 3 : 1-2 ; Hos. 2 : 15 ; Jer. 7 : 22 ; Eze. 16 : 3-8). Yahwah initiates the covenant and it is out of His mercy and free will He chose a people for Him. After liberating them from Egyptian bondage the people were restored to the privilege of being his people under a special way and place on them the responsibility of living in the covenant-law so that they may be God's channel of blessing to all people. Through the Covenant, God not only establishes a special relationship with the people but also binds them to each other in a new covenantal relationship. So, obedience to the law is fundamental to the covenant and disobedience breaks the fellowship with God and with each other. While God remains faithful to the Covenant, people continue to be faithless because of sin. So Prophet Jeremiah looks forward to a New Covenant of spiritual nature when the new age would appear.

New Testament writers proclaim that the expected New Covenant is established by Jesus Christ, God's Messiah, in His death and resurrection and in the coming of the Holy Spirit. In the New Covenant, sin which is the main stumbling block is removed, the law of love which is the substance of Old Testament law is written in the heart of the believers by the Holy Spirit and thus the new Israel is formed (Gal. 5 : 14 ; Rom. 5 : 5). In the New Testament Koinon group of words are used to express the fact that Christians have a share in Christ and his benefits, viz., of sharing of God's grace (Phil. 1 : 7), the Gospel (I Cor. 9 : 23), the Promise (Eph. 3 : 6), the glory that shall be revealed (I Pet. 5 : 1), the body and blood of Christ in the Eucharist (I Cor. 10 : 16-17), the Holy Spirit (Phil. 2 : 1), the divine nature (2 Pet. 1 : 4). The idea of sharing in Christ is not confined to passages where these words occur. It is implied in the metaphors of vine (John 15) and human body (I Cor. 12 : 12 ff). The Fellowship with Christ is most directly stated in I John 1 : 3 and in I Cor. 1 : 9, where the claim is also made that our fellowship is with the Father. In Christ we are brought into direct relationship with God the Father (John 1 : 12 ; I John 3 : 1-2 ; Rom. 5 : 1-11). This is the mystery of God's love and power.

#### (b) Horizontal Dimension-Fellowship with Man

This indicates the relationship that exists between Christians as the result of their common sharing in Christ and His benefits (I John 1 : 3-7). This relationship is expressed in love and unity and in mutual sympathy and service. The vitality of this fellowship is strikingly indicated by the remarkable number of Koinon compounds : Eg. Fellow-prisoner (Rom. 16 : 17), Fellow-servant (Colo. 1 : 7), Fellow worker (Colo. 4 : 11), of one accord (Phil. 2 : 2), elect together (I Pet. 5 : 13), followers together (Phil. 3 : 17), partakers with (Phil. 1 : 7), suffer with (I Cor. 12 : 26) ; rejoice with (Phil 2 : 17), fifty frame together (Eph. 2 : 21) and build together (Eph. 2 : 22). The fact that many of these koinon compounds first occur in the New Testament indicates the newness and uniqueness of the Christian Fellowship, characteristic of the Church which is of a more binding togetherness and far deeper than any mere comradeship.

Christian fellowship is organic in its nature and can be compared to a living plant or human body (John 15 : 1 ff)

Life and function of each part in an organism are understood in the context of the whole. Parts are sustained and held together when the whole organism lives and grows normally. At the same time, well being of the whole organism depends on proper performance of each part. In the same manner, identity as well as meaning and purpose of life of an individual are to be realised in the context of the community. The community is able to fulfil its mission, when members play their part appropriately at their designed positions. A person may be individually pious, religious and good : but if he fails to relate himself in the life of the community to fulfil its missions, he turns out to be a misfit. His claims of religiosity and holiness becomes meaningless. The community suffers and fails in its mission because of the failure of its members in rightly keeping their personal relationship and in playing their part well at the appointed place. Christian maturity of a believer is measured not by his/her individual goodness and piety (Eph. 3 : 14-19 ; 4 : 13-16) but by his/her capacity to grow together with all God's people realising in their common life the immeasurable greatness of God's life in Christ.

### DOUBLE DIMENSION OF CHRISTIAN FELLOWSHIP

It is of utmost importance to realise that these two relationships are quite inseparable. The vertical is the origin of the horizontal, while the outward expression of the horizontal is at the same time the sign and pledge of the reality of the vertical. In exhortations to brotherly love, appeal is constantly made to the fact of the common sharing in Christ and his gift (Phil. 2 : 1ff ; I Cor. 1 : 9-10). So Christians are to love one another as Christ has loved them (John 13 : 34), and to wash one another's feet, because they have partaken in his washing of their feet (John 13 : 12ff) and believers are to love even their enemies with the spirit of forgiveness and do good to them as God the Father accepted them (Believers) in Christ (Col. 3 : 13-15 ; Math. 5 : 43ff). Constant stress is laid on the importance of preserving unity (John 17 : 21 ff ; Eph. 4 : 1ff ; Rom. 12 : 16 ; I Pet. 3 : 8) and on the scandal and error of division (I Cor. 1 : 10 ff ; 3 : 3 ff).

We must take serious note of the Scriptural assertion that integrity of our relationship with God is judged by our honesty in our relationship with others. Breach of relationship with our fellowmen causes breach in our relationship with God. A person who has done wrong to his neighbour or who is unwilling to forgive his brother or who is dishonest to the Community, invites God's judgement on him. Any amount of religious rites to secure God's favour, without setting right the breach caused to the neighbour by his uncharitable action, is of no avail (read Isa. 1 : 10-20 ; Jer. 7 : 1-11 ; Mic. 6 : 6-8 ; Amos. 5 : 6-14 ; Ps. 15 : 1-6 ; Exo. 23 : 6-9 ; Math. 5 : 23, 24 ; 6 : 14, 15 ; Acts 5 : 1-11 ; 26 : 14, 15 ; I John 4 : 19-21).

# The Potter and the Clay

Text : Jer. 18 : 1-8

THE RT. REV. DR. D. POTHIRAJULU,  
Madurai.

I would like to share with you my reflections on Jeremiah's Vision of the Potter and the Clay.

I believe that one of the aspects of the Gospel to be shared is one's understanding of Human Nature. There are a lot of people today who think that understanding human nature is as theological as a discussion on the Godhead. As a matter of fact your understanding of God and His ways of dealing with man, especially when you look for a portrait of the nature of Man in the Bible depend on this study.

Recently I was taking Bible Study for a group of young university teachers and we tried to attain a perspective of the nature of man, as essential for, an understanding of the role of education. We took the Vision of the Potter's clay in Jeremiah for study and worked in groups. As the groups reported back we found that one common finding of the groups was that we could not define the nature of man except in relationships. Either we had to see how the potter related himself to the clay or how God related Himself to the People... The difference however was in the manner as the different groups gained the perspective. One group took the clue from the way the potter dealt with clay. Another gained the insight from the way God gave the option to people. Yet another simply transferred the potter-clay relationship to God-people relationship. The result was a choice between seeing man as a mechanism and an organism—a mechanism that could be programmed and an organism that grows in relationships.

I don't think that God who spoke to Jeremiah wanted to deal with people like clay. Rather he waits like a loving father to enter into a dialogue with His people and to lead them into an understanding of God's purposes for man. The potter's job is very simple, he shapes the vessel according to his own pleasure. The way God leads you and me is a much more complicated process. He upsets our equilibrium, so to say, disturbs our set minds—leads us into perplexities and helps us to see things in a new light. He leads us into His purposes and yet leads us from experience to experience.

We can see the two different approaches in two different images. Think of the *blueprint and the construction* in the building process. The engineer is careful to carry out the construction according to the blueprint—all is set before hand. Think also of a *groundplan and development*. Biologists tell us that in the development of the Human Embryo there is a groundplan and a development i.e. as the embryo develops a certain organ takes shape at a certain critical stage. So also psychologists tell us that certain human traits or ego strengths like hope and will are gained in the critical developmental process by constant interaction.

So I would like to think that God relates Himself to man not in the Blueprint-construction mode but in the groundplan-development mode providing opportunities to be in constant dialogue with him.

How often do we find it difficult to be in dialogue with a man of other faith, a man of different conviction and a man of different style of life. God intends humanity to grow in relationships, helping each other to discover God's purposes and thus contribute to human development. Then, in God's purposes, the nature of man for humanity is not the blue prints but to be individuals, each with his or her own individuality and yet related to God's purposes. This I would consider development with a groundplan. That is the way God has intended the Nature of man to be. May God help us to be anchored to the Rock of Christ and geared to the times of our own.

Oh God our Heavenly Father, we thank you for the mysteries of creation. Thank you Lord for revealing your purposes for the Humanity. Help us to grow understanding your will for us. In Jesus' name we pray. Amen.

# Bishops' Concern

The Conference of the twenty Diocesan Bishops of the Church of South India spread over in the four Southern states of India and Jaffna in Sri Lanka met at the Public School, Kotagiri from April 27-29, 1982. Bishop M. Elia Peter of the Methodist Church in Southern Area led the Retreat.

The Bishops called upon the whole Church to renew their commitment to unity and ecumenism and resolved to extend an invitation to other Churches for closer co-operation and unity.

The Bishops expressed their satisfaction over the achievements of our nation in the scientific, economic and developmental fields. However, they were concerned about the following issues that face the nation today :

1. The widening gap between the rich and the poor and the deplored situation whereby the people below the poverty line in our country are on the increase in spite of developmental schemes and five-year plans. The Government should act urgently to bridge this gap and bring about socio-economic justice to the oppressed and exploited sections of the society. They noted with great concern that despite the reported self-sufficiency in food production, millions still go hungry without food and basic necessities of life. Unemployment is alarmingly on the increase. The Government should take steps to arrest these trends.
2. Our nation is fortunate in having an ancient culture with tolerance and non-violence, and has been the home of various philosophies and religious persuasions, living side by side in harmony with each other and in peace through the centuries.

Kindness has converted more sinners than zeal, eloquence or learning.

—F. W. Faber

\* \* \*

Wise sayings often fall on barren ground ; but a kind word is never thrown away.

Arthur Helps

But in the current years, this harmony and move towards national integration have been greatly hampered by divisive forces, and religious fanaticism, disrupting the communal and religious harmony in several regions of our land. The Bishops noted with grave concern, the recent incidents in the District of Kanyakumari where innocent Christians were killed and injured in police firing, hundreds of houses were burnt by violent groups incited by religious fanatics. The Bishops appeal to the State and Central Governments to take all steps necessary to safeguard the legitimate rights of the minority communities. They appeal to people of all religions to live together in peace and mutual trust.

3. The increasing incidents of ill-treatment and attacks on the Harijan and Tribal communities, and trespassing on the modesty of women throughout the country was noted with much alarm and anxiety. The Bishops call upon the Government to protect and safeguard the human rights of these sections of the people.
4. The Bishops also noted that the law and order situation throughout the country is deteriorating, causing great hardships to the law-abiding citizens. Travel by road and rail has become increasingly hazardous, respect for human life is undermined. The Bishops urge the Government to take measures to arrest these evils in the country.

THE MOST REV. I. JESUDASAN,  
Moderator, Church of South India.

I shall pass through this world but once. If, therefore, there by any kindness I can show, or any good thing I can do, let me do it now ; Let me not deter it or neglect it, for I shall not pass this way again.

—E. D. Grellet

\* \* \*

One kind word can warm three winter months.

—Japanese Proverb



**SERMON OUTLINES**

**MY BROTHER'S KEEPER**

Genesis 4: 9

The first human being ever to be born on this planet grew up to be a murderer, a reviler of God, an apostate and an active leader in the development of a secular, materialistic, carnal, and seemingly successful worldly culture.

**1. Sin Divides**

Man's first recorded sin separated man from God. His second recorded sin separated man from man.

**2. Sin Destroys**

The first person to die on this earth was murdered by his own brother.

**3. Sin Deadens**

'Where is Abel?' said God. Cain sneered back, 'I know not: Am I my brother's keeper?'

**4. Sin Dooms**

'What hast thou done? The voice of thy brother's blood crieth unto me from the ground.'

**5. Sin Dams**

Cain went out from the presence of God. There is not the slightest evidence that he ever repented. On the contrary, apostacy is bluntly labelled by the Holy spirit as going 'in the way of Cain' (Jude 11).

**ILLUSTRATION**

**Evil-Good**

This is a simple yet inspiring story in the life of Commissioner Samuel Logan Brengle of the Salvation Army to demonstrate how evil can be turned to good.

In a street meeting one evening Brengle was struck on the head with a brick thrown by a ruffian. It was a vicious blow, and he was almost killed.

During the long convalescence of eighteen months Mr. Brengle began to write for the *War Cry*, the Salvation Army's Publication. His simple articles were on the principles of holy living, and they made a deep impression on their readers. So great was the demand that the material be placed in more permanent form that the articles were printed in the book *Helps to Holiness*, which has been a blessing to thousands across the years.

When Com. Brengle was at last recovered, his wife handed him the brick which had been the instrument of so much suffering. On the brick she wrote these words: 'As for you thought evil against me; but god meant it good to save many people alive' (Gen. 50: 20).

**Endurance**

Albert Schweitzer was playing host to several European visitors at the hospital at Lambarene in French Equatorial Africa.

'This heat is unbearable,' one visitor moaned.  
'What's the temperature?'

'I don't know,' said Schweitzer, 'we don't have a thermometer here.'

'No thermometer?'

'No' replied the doctor. 'If I knew how hot it was, I don't think I would be able to endure it either.'

There was never law, or sect, or opinion, did so magnify goodness as the Christian religion doth.

—Francis Bacon

\* \* \* \* \*

There is an idea abroad among moral people that they should make their neighbours good.  
One person I have to make good is myself.

—Robert Louis Stevenson

# C.S.I. Secretarial Cum Medical Receptionist Training Centre, Viruthampet, Vellore

REV. HENRY LAZARUS KATPADI

'Not by might nor by Power but by my spirit says the Lord of hosts'.

—Zech. 4:6

In 1974 as a result of the C.S.I. Survey on Technical Vocation Training a Master Plan was drawn. This Commission saw the need for Secretarial-cum-medical receptionist training for women and suggested that this should be established in Association with the Christian Medical College and Hospital.

The Executive Committee of Madras Diocese during the time of Bishop Henry Lazarus located this in Viruthampet, Olcott Bungalow and the centre was started in the year 1974.

It is a training centre primarily for girls, to impart training of high standard to candidates from South India to work as Secretaries-cum-Medical receptionist in Hospitals and consultation clinics. The training will be such that the trainees will be adequately geared up to be fit to work also in business houses thus meeting to a certain extent the perennial need for such personnel and to give opportunity for employment. This institution came into existence at a time when the number of unemployed graduates was extensive especially in Rural areas. The institution was started with a Committee Consisting of representatives from the Diocese, Officers of the C.M.C. Hospital, the Women's fellowship and the Public.

## Course of Studies :

The course of studies in the Centre is of two years duration during which the candidates appear for Typewriting, Shorthand and Accountancy lower and higher grade examination. They also get training to pass Accountancy lower grade and secure government diploma. Besides this they have special classes in English, Secretarial Practice, Business Correspondence, Elements of Commerce, Medical Terminology, Tailoring and cutting and Home Economics.

Besides this annually the students are given practical training in the various departments of the C.M.C. Hospital. They study Medical Terminology in C.M.C. Hospital Medical Records Department and visit several factories in the neighbourhood. This is a project started by the C.S.I. Synod. Every year in the month of June publicity is given through newspapers C.S.I. *Churchman* and other Magazines. Since there are many unemployed graduates a number of applications are received from most of the Dioceses in the C.S.I. area such as Kanyakumari, Kerala, Tamilnadu, Karnataka and Andhra Pradesh, Dioceses of Madras and Vellore. It has always been very difficult to refuse admission. This year the number of Juniors is double the number we usually select.

In addition to Secretarial Training through the encouragement given by the Council for Technical Vocational Training we have started non-formal training in Tailoring, Dress-making and handicraft. In the non-

formal training there are many local Hindu and Muslim girls. We have students from other states.

## Small Beginning :

The Centre had a very humble beginning with a few old Typewriters purchased with the help given by the Madras Diocese. Our equipments have been growing little by little that we have 28 English Typewriters, 4 Tamil Typewriters one handle Duplicator, one Electric duplicator, 6 Sewing machines, with 6 Embroidery machines attached. Besides regular course of two years duration in the centre for 50 students, we have a Branch located in the 7th, West Main Road where 50 students learn Typewriting and Shorthand. Through the generous help of the German C.E., we have an additional building for classroom and Library at a cost of Rs. 42,000.

## Scholarships :

Practically all our girls and boys come from villages and their parents are landless labourers. They are not able to meet the tuition fees and food expenses. In the early days when we were up against this problem, young people from West Germany visited Vellore and our centre and through the efforts of Rev. Konrad Brandt, Secretary of the German C.E. and Joint Secretary of the World Christian Endeavour we have been able to get sponsorship for practically all our students. Mr. Delvis, the All India C.E. President secured Rs. 30,000 grant for additional building which serves as classrooms cum library.

## Management Committee and Staff :

The school has been managed from the beginning under the Managing Committee with Bishop Lazarus as Chairman and after his retirement Bishop Sam Ponniah as the Chairman. Mrs. Padma Joseph John is the Principal, under her, we have well qualified and experienced staff members for shorthand, Typewriting, Craft training, Commerce and the Principal gives instruction in English, Secretarial Training, Current events, General knowledge etc. For some years we were trying to manage with part-time workers. Now majority of them are full-time workers. Both the centre and the Branch are recognized by the Tamil Nadu Government. For want of funds the salary of staff members is very low. They continue because they serve the institution with a spirit of dedication.

## Fruits of our Labour :

Through the sincere and untiring efforts of the Staff and the Principal Mrs. Padma Joseph John the results have always been very good, sometimes cent per cent.

The outgoing boys and girls had no difficulty in getting employment either in Hospitals or other offices. Please find below the results from 1976 onwards.

Year	Number of trained	Employed	Housewives	Employed in medical institution
1974-76	19	16	3	7
1975-77	22	17	5	6
1976-78	12	7	5	4
1977-79	16	15	1	11

1978-80. Out of the 23 Institutions in Vellore our Institute got the best results in 1980. We do not have other information such as employment etc., for the last set.

#### Religious Activities :

The day begins with morning devotion and the first hour is devoted for Bible study. We have an active Christian Endeavour Union of which all the students are members. They come forward to contribute and raise funds for projects for the handicapped children and other deserving cases. They take active part in all local church activities by giving special songs and staging dialogues and dramas. By the end of two years our students become fully involved in church activities and go back with an enriched Christian life. They visit villages and collect the children and teach them to read and write and also songs and Bible verses. They help the old people and physically handicapped people and sing for them.

In view of the fact that the results have been good and the scope for employment is promising, year by year the number of applications has been going up. In fact this year there was such a great rush that the selection committee has selected 20 more whereas we have only 20 sponsorships for juniors. We are not able to reject them as they are deserving, we are trying to get some help or other for them. We need the sympathies, prayers, and guidance of friends so that we could still continue to help those who have no scholarships.

#### Visitors :

This centre is serving its purpose well. We have had a series of outstanding visitors. Our sponsors from West Germany have come in large number twice, Rev. and Mrs. Brandt have visited us more often. Friends from U.S.A. Mission and representatives from other churches have visited us, and expressed deep appreciation. During special occasions or graduation time we have had outstanding guest speakers like Dr. Job, Dr. Fenn and others. Recently we had the pleasure of having Rev. and Mrs. Glenn Bruggers, members from the Council for Technical Vocation Training. We look forward to many more such visitors. We once again thank God for all his benefits and request your earnest prayers. We can truly sing with the Psalmist.

For all the abundant mercies of God through this Centre.

‘What shall I render unto the Lord  
for all his benefits toward me ?  
‘I will take the cup of salvation,  
and call upon the name of the Lord’.

PSALMS 116 : 12, 13

#### INCIDENTS OF COMMUNAL VIOLENCE : 1968-1972

Source : *Answer to Rajyasabha question*  
No. 688 on 10-5-73

State	1968	1969	1970	1971	1972
<i>Northern States :</i>					
Assam	..	11	14	34	22
Bihar	..	98	99	79	66
Gujarat	..	4	213	19	28
Madhya Pradesh	..	18	26	44	21
Maharashtra	..	39	23	164	35
Orissa	..	6	12	7	9
Rajasthan	..	10	15	13	10
Uttar Pradesh	..	83	28	48	43
West Bengal	..	13	41	50	30
<i>Southern States</i>					
Andhra Pradesh	..	44	6	18	16
Kerala	..	8	22	5	14
Karnataka	..	7	11	8	12
Madras	..	2	4	7	3

Information with respect to the remaining states and Union territories is either nil or negligible. Latest figures are not available—Editor.

# News from the Dioceses

## MADHYA KERALA DIOCESE

### NEW MISSIONARIES FOR MISSION FIELDS

In a short and beautiful Service held at the Bishop's Chapel on 24-5-1982, Rt. Rev. M. C. Mani commissioned Rev. K. G. Daniel and Rev. C. K. Chacko and Mrs. Chacko as the new missionaries for two of the evangelistic outreach programmes of the Diocese. Rev. K. G. Daniel will be joining Parkal Mission in Andhra Pradesh. Rev. C. K. Chacko and Mrs. Chacko will be working in the mission field at Gassipur. It is the new field for evangelism opened in U.P. within the area of the Diocese of Lucknow as a project of the Centenary Celebrations of the formation of the Madhya Kerala Diocese. Since evangelism has been identified as the first priority of the Diocese, the commissioning service assumed a new gravity and meaning. The Diocese has now three evangelistic outreach programmes outside the Diocese and evangelisation is part of the on going life of the Church.

### Ordination Services

Of the four ordination services held in the Madhya Kerala Diocese in a short span of one year, the service held on April 3, 1982 was the most spectacular one. Eleven deacons were ordained as Presbyters on that day in the Holy Trinity Cathedral, Kottayam by the Bishop Rt. Rev. M. C. Mani. The Rt. Rev. T. S. Joseph and the Rt. Rev. T. B. Benjamin also took part in the service attended by a large crowd drawn from the Diocese and other Christian communities. Rev. P. D. John was the preacher on the occasion.

In another ordination service on 6-5-1982 the Rt. Rev. M. C. Mani ordained 5 persons as Deacons. Three of them are entering ministry after successful completion of their theological studies. Two are College Professors who have undergone short courses in Theology and they will be working as honorary pastors.

T. P. MATHEW  
*Correspondent*

## KANYAKUMARI DIOCESE

There was a ground breaking ceremony held at the C.S.I. Church Compound, Kanyakumari for digging up of a well which was a long felt need. The Bishop, Rt. Rev. G. Christudas, the engineer Mr. Lex Jacobs, the Treasurer, Prof. R. Kuttikan, Rev. M. I. Kesari, and Rev. Dass Babu, the Director of the Communications Dept. were present. It is also proposed to construct a building with a big hall to be used as a Diologue centre which will offer a common platform for all the people

to come together and exchange views in order to foster the fraternity of brotherhood and understanding each other faith. The Bishop was the master of the ceremony.

A. J. M. KESARI  
*Correspondent*

## SOUTH KERALA DIOCESE

### MODERATOR MEETS THE PRIME MINISTER

Moderator Jesudason met Mrs. Indira Gandhi, the Prime Minister, at Trivandrum on May 11th and reviewed the situation after the communal disturbance in the Southern parts particularly in Kanyakumari area. The Moderator has appraised her of the Church's stand to ensure peace at any cost and keep up the communal harmony. Mrs. Gandhi while assuring him the Govt. support to the weaker sections and churches informed him that the steps are already taken to curb the disturbing elements which spoil the peaceful co-existence of the people.

PROF. STEWART.

## CHRISTA SEVA VIDHYALAYA CHRISTIAN TRAINING CENTRE FOR WOMEN

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Courses begin in the first week of July. For medium of instruction is English. Candidates are required to be graduates of a recognised university.

For other particulars and application form please contact the Director of Studies.

# News from All Over....

## CHINA : INDIAN IMPRESSIONS FROM MONTREAL

The message of the Chinese church was gently, but firmly put across, at Montreal and the churches everywhere should listen to it. I heard three distinct notes in their presentations.

**One, People's Church.** The story of the Chinese Church is a story of a church that withstood many trials and difficulties. During the cultural revolution under the Gang of Four rule, a concerted effort was made by the party to eliminate the church, destroying its institutions and other externals. Never the less, the church survived, not because of its institutions, doctrines or full-time clergy.

The recent history of the church in China should be told as the story of the witness of several thousands of ordinary people. They met in houses, elected their own leaders and studied the Bible. As a result, a new understanding of the church has emerged. No longer is it possible to see the church purely in terms of its institutions and paid leadership; the church has become people's movement. In situations like in India, where the success of the Christian ministry is measured by the number of church institutions and paid workers, this testimony of the Chinese Christians comes as a corrective.

**Two, self-reliance and independence.** The Chinese churches, during the past thirty years, were totally dependent on their own meagre resources for their life and ministry. They are proud of this and determined to continue to be independent of any domination. More than one speaker pointed out that, for the first time in the history of China, the church has become truly Chinese. To their friends and well wishers, especially of the Western church, who are anxious to open to them their reservoirs of help and financial assistance, they seemed to be politely saying: 'Please leave us alone for the time-being. We have survived so long on our own, and allow us to continue to do so!'

The churches in Asia and Africa, who unabashedly go out with begging bowls to the West their project proposals, should learn a lesson from this refreshing attitude of their Chinese brothers and sisters. Financial dependence, either directly or indirectly, on the West, has been and continues to be one of the principal reasons of bondage of many Asian churches. Perhaps, a closer fellowship with the Chinese Christians will help us break this.

We need to think of structures that are manageable with our own meagre resources. A concrete example was shown by the Chinese church in the way they set up their new seminary in Nanking. We were told that all the 50 candidates were being supported by the different congregations. Full-time teachers are few; most of the lecturers are engaged in secular professions.

Judged by 'normal' standards, the Chinese church is weak: no sophisticated theology, no great institutions, no big finance etc. But in spite of these, they show considerable strength born out of their authentic desire to see the Gospel as the incarnate word in the Chinese situation.

Three, active co-operation with the state, without being fully committed to its ideology. To a pointed question about their relationship with Communism, they clearly affirmed that they were not marxists; they were Christians. They, however, added that they would co-operate with the state, because, for the first time in the history of China, poverty was eliminated by the present political system. I felt that they were wise in their answer. It is the will of God that no one in His world should be forced into poverty. The elimination of hunger, therefore, takes us nearer to the Kingdom of God.

I should have liked to hear more about their analysis of the political system in China and, especially, their views on the recent developments. They were reluctant to enter into any discussions on these despite the persistent efforts of some of the third world participants. These would have liked to hear more about the struggles of the Chinese church in the revolution. It is also true that there was very little expression of the internal dialogue that goes on in the Chinese church itself about the form and nature of its life and witness..

(DR. K. C. ABRAHAM in *ECC News*)

## BIBLE STUDIES THAT EXPLORE IMAGES OF LIFE IN THE 1980s

The World Council of Churches has issued an invitation to people to 'look with new eyes at the facts of life in the 1980s' through a series of Bible study resources entitled 'Images of Life'.

The studies are part of the preparation for the Council's Sixth Assembly, to be held 24 July-10 August 1983 in Vancouver, Canada, with the theme 'Jesus Christ—the life of the world'.

The studies focus on seven biblical images: the way of life, birth, the house of living stones, the bread of life, the treasure of life, the crown of life, and water of life.

Alongside the beauty of the modern world, says the introduction to the study resources, there are the more commonly seen cruel facts of life, such as the hunger of millions, military build-ups and exploitation of men and women. 'We may not shut our eyes to these facts of life; our calling is to look at them with new eyes', it says.

The series differs in style from conventional Bible studies. Instead of beginning with a biblical text and analysing it, each study starts by exploring an image of life found in the Bible and then moves to specific texts for further reflection. A set of 14 pictures is part of the resources, to help groups use 'photo language' in their study.

Biblical scholars from around the world worked together to develop the studies, which are intended for congregational use as WCC member churches prepare for their part in the international assembly in Vancouver. 'Images of life' (English edition) can now be ordered from the WCC Publications Office at a cost of US \$3.50. A set of seven large posters may be ordered separately at a cost of US \$5.50.

—(EPS)

[JUNE 1982]

## CHRISTIAN ASSOCIATION OF INDIA FOR PEACE WITH JUSTICE

### (CAIPJ)

A two-day All India Conference of members of the CAIPJ was held at the Ecumenical Christian Centre, Whitefield, on April 14-16, 1982. The CAIPJ is an association of Christians committed to promote Peace with Justice both within India and in international relations. The Conference considered a number of national and international issues and adopted a statement on the present political situation in India and resolutions on other issues.

#### Communal Clashes in Kanyakumari

The Conference expressed concern over the recent development in Kanyakumari District of Tamilnadu, following the shooting incident at Mandaikadu. The resolution says,

‘As far as we have been able to assess the facts, the R.S.S., mainly those coming from outside the region, fomented communal feelings in a situation where Christians, Moslems and Hindus were living in peace and harmony with one another for many decades. While a number of leading journalists have investigated the situation and given a fair description, it is deplorable that other journalists have given a distorted picture aggravating the communal feelings. It is also deplorable that printed materials have been distributed calling upon Hindus to rise against the Christians and Muslims and as a result some ugly incidents have spread to other areas of Tamilnadu such as Tenkasi and Kaveripakam.

We call upon all people concerned to exercise restraint and do all that is possible to build up inter-religious peace and harmony. We also call upon the central and state governments to do the needful to curb the activities that incite communal tension.’

The Conference has appointed a three man commission consisting of Dr. J. R. Chandran, Dr. K. C. Abraham and Rev. Y. David to visit Kanyakumari area with a view to expressing CAIPJ’s solidarity with the victims of the recent incidents and to assess their needs. The officers of the CAIPJ were authorised to explore possibilities of dialogue among the leaders of different religious groups including the R.S.S. for promoting inter-religious harmony.

#### Asian Christmas & Easter Plays wanted

1. The CCA is proposing to publish a collection of Asian Christmas and Easter plays written in or translated into English.

2. Plays that take into account the cultural and literary genius of the country and church of their origin, and which bring out the contemporary relevance of Christmas and Easter will be preferred.

3. CCA reserves all editorial rights. Copyright negotiable.

4. Plays for consideration to be included in the collection, and all correspondence in this regard, should be sent to the communications Secretary of CCA. Plays should be neatly typed double space.

#### The Burmese Church Today

The Church in Burma has no funds and no resources, said the Archbishop of Burma during his recent visit to Western Australia.

‘We have no institutions and I can count on the fingers of one hand the number of buildings we own.

We have no facilities and no equipment. All we have is faith that God will bless us and He blesses us every time’.

‘The task of mission outreach in Burma is not easy in human terms, but people have come forward; money has come at the right time and we are grateful to the Lord for giving us this opportunity of proclaiming Him in our own land.’

#### Hand of God

The Archbishop spoke appreciatively of the missionaries who had come to Burma and worked there. He said they had really come to serve God and had the love of God in their hearts.

‘They are much loved and we were all very sorry when they had to leave the country in 1966. But we can see now it was the hand of God that planned this. He was telling us that the presentation of the Gospel has to be entirely national.’

‘If it was a foreign person bringing the message of the Gospel, then it would be seen as a foreign import and as something alien to our culture.

The Archbishop said he could not over emphasize the importance of the actual living of the Gospel. ‘In a State which is secular and predominantly Buddhist, Christianity needs to be seen as an integral factor in the building of the nation, and universal in character.’

‘We are a small church and we face many problems and difficulties. We know that if we try to meet these problems on our own terms we shall lose out every time. If we meet them with complete faith in the Lord then things will come out well every time.’

#### Chinese Churches Involved in World Missions

TORONTO, Canada—Chinese Christian churches in North America and Southeastern Asia will be assuming increased responsibilities in world evangelization, according to Dr. J. Hudson Taylor, III, general director of Overseas Missionary Fellowship. During his April visit, he said that he was impressed with the virility of Chinese churches in North America. In Toronto, for instance, the number of Chinese churches has increased since 1968 from about four to over thirty.

The Overseas Missionary Fellowship (formerly the China Inland Mission) and other agencies are recruiting Chinese Christian workers to evangelize and minister to their countrymen in Taiwan and Southeast Asia.

In addition, however, Taylor reported that Chinese Christians are volunteering for cross-cultural missionary service. He cited the case of Ernest Ng, who is attending language school in Bangkok in preparation for church-planting among non-Chinese in the central area of Thailand. In addition, a Toronto young couple, George and Yuen Yip, have ministered to Japanese congregations in Japan for two years. The Chinese couple have been supported by Chinese churches.

Taylor contended that Chinese Christians from North American churches would be especially effective in cross-cultural evangelization because they had experienced cultural adjustment themselves. He said that he fully expected that those churches would become a major source of missionaries. He added that Chinese churches are also assuming financial responsibility support of their own and other missionaries.

‘We are witnessing a major breakthrough in world evangelization,’ Taylor maintained. ‘We sense that we are only scratching the surface’.

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Rs. 5 00

## REPLY FROM ROME - E. M. JACKSON

The Epistle of Paul to the Romans has an eternal relevance but it is rather difficult to understand. This book is a commentary written in a story form which introduces the life and work of the first Christians—another way of explaining the text. Only the plot is fictional but the characters, the arguments and the background are not.

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